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KEY TO FIGURE 1

A Doorway at women's end of the house
- A_1 Removable door posts in upright position
- A_2 Crossbar holding door posts in place

B Chicken nest formed by a wedge of two palm slats against the base of the house wall

C Older wife's palm-slat bed, with crossbar footrest and three fire logs

D Married daughter's (and son-in-law's) bed

E Ordinary rectangular stool (*kutaŋã*), placed for use by a male visitor

F Doorway at men's end of the house
- F_1 Removable door post (left upright in the door)
- F_2 Removable door posts laid on the floor for use as visitors' benches

G House owner's bed, for his daytime napping and for use by overnight visitors

H House owner's round stool (*čimpuí*)

I Palm-slat platforms built above the reach of small children for the storage of large pottery vessels

J Younger wife's bed

K Younger wife's baby's hammock, made of a piece of cloth suspended between two poles

L Ordinary rectangular stool placed for use by the younger wife in cooking and making manioc beer

M Split guadua bamboo platform suspended between house-posts to support food and beer bowls. Underneath are the large beer-brewing jars of both wives.

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of insects and fruits, shoots and leaves constitute the main kinds of gathered foods.

Insects particularly are relished as food items, both in larval and mature forms. The rotten cores of fallen chonta palms are cut open to collect cocoons of two kinds of edible grubs (*mukintü, čaraŋčam*), and the ivory nut palm often yields larvae of a large moth (*wampaŋ*). Cocoons containing grubs of the butterfly *tampirušä* are removed from hanging vines. Leaf-eating ants (*aiyaŋü*) and a kind of grasshopper (*tsampuntä*) also are collected.

The various species of palms are the most important source of wild plant food. The chonta (*Guilielma utilis*), royal, and other palms (*kiŋak, kuakaš, ampakai, tirintä*) are chopped down with machetes to obtain their edible tips. Except for the *ampakai*, these palms (together with the ivory nut palm and *kumaí*) also supply an annual harvest of large clusters of edible fruits, which are both eaten boiled and made into beer. Frequently young tender leaves are collected from other plants (*uŋusï, ručinč, ipïï, waŋat*), but no wild roots are dug up for food. Generally, the only tool used in all these gathering activities is the machete.

Virtually all families raise chickens, some also raise ducks, and a very few keep pigs. A household's pigs are allowed to wander relatively freely in the adjacent forest to feed. If they start rooting in the garden, a low rail fence may be built around it to keep them out. Neighbors' pigs never seem to threaten the garden, because of the long distances between houses and the small numbers of pigs kept.

Chickens, ducks, and their eggs are utilized for food, especially to feed visitors when no game is on hand. In the uncommon cases where pigs are kept, the family usually is planning a *tsantsa* feast and intends to slaughter the pigs to

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412 and lose their handles, they are relegated to purely culinary tasks. The steel blades are so highly valued, however, that they continue to be used even when worn down to mere stubs. Such stubs are broken into small triangular pieces and then used as knives for whittling blowgun darts and for performing other small cutting jobs. Wooden objects made with the 322 machete are characteristically simple but well made, although 532 a few carved embellishments resembling reptile heads may be seen as the handles of stools and mortar boards, and as the tips of house posts and the prows of dugout canoes.

321 The machete is the basic tool used in manufacturing ob- [534] jects from bone and the shells of large land snails, the latter material being utilized primarily for women's dance belt rattles. Bone work is limited to making needles from monkey [413] [415] leg bones and carving gunpowder containers of cows' horns [389] traded from the frontier Jívaro.

Non-ferrous cutting tools are nowadays only rarely em- 412 ployed. A sharp-edged strip of bamboo is used to cut the [844] umbilicus of a new-born infant; and sometimes a hardwood [244] weed-cutting "machete" is used in garden work when there is no steel one available. Otherwise steel tools dominate the processing of materials.

413 The tip of a machete or machete fragment serves as a [294] boring tool, awls being unknown. Men sew the fringes of [415] garments and make knotless netting bags with the aid of monkey bone needles. A few possess large steel needles for the [291] same purposes. Women use bone or steel needles, or a frag- [294] ment of a blowgun dart, to pin their dresses (*taračï*) over one shoulder (see Plate 4).

415 Wooden mortar boards and pestles are utilized in mashing [252] the fruit of the chonta palm to prepare a special beer, to mash [273] peanuts, and to crush a mixture of salt and hot pepper (see [235] Plate 7). The same wooden board is used with a crude rocker-

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stone to crush maize for chick feed. The wooden planting and digging sticks used in agricultural work have been mentioned previously.

Vessels are made by the women from clay and gourds. All pottery is manufactured by the method of coil construction and vessels are finished by scraping. Three kinds of clay are used for different types of vessels. Carbonized bark of the *apáčaram* tree is powdered for tempering material in food bowls, while sand temper is used in drinking bowls, fermentation jars, and cooking jars. All vessels except cooking jars are coated with red achiote or black beeswax after firing. Only the interiors of large drinking bowls, the exteriors of miniature drinking bowls, and the interior necks of fermentation jars are ever decorated. Even then, such decoration is usually simple and hastily made, often consisting of unelaborated irregular zigzag and dot patterns in vegetal paint. The one apparent exception is the miniature drinking bowls, which sometimes have intricate and well-executed designs. These, however, are obtained by trade from the Canelos tribe to the north.

The fermentation jars are the largest vessels made, averaging about ten to thirteen gallons in capacity. These jars, covered with a drinking bowl or banana leaf, serve to store the fermenting manioc or chonta palm fruit beer. Next in size are the cooking jars, the largest of which are employed to boil the hallucinogenic *Banisteriopsis* for resident or visiting shamans. The other chief ceramic vessels are food-serving bowls and the two sizes of drinking bowls. Small pottery or gourd jars serve to store the curare blowgun dart poison. One special miniature pottery bowl is used by old men to brew an emetic tea from *Ilex* sp. leaves.

Large long-handled gourds hold water for cooking and

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527 Parties, centering around manioc beer drinking and *hanse-*
[273] *matä*, or social dances, are the main form of regular group
[535] interaction with neighbors. Most typically they occur when a man has worked hard for several days felling trees to expand the garden and wishes to invite a few neighbors
[251] to spend a night in recreation with him. He instructs his wives to make a large quantity of beer and then during the next few days does much hunting until he has brought home a good quantity of meat (that which is obtained first is roasted and kept dry and unspoiled in a basket high
[273] over a fire). By this time the beer has fermented sufficiently, and he goes to the houses of several friendly neighbors who are also usually close relatives.

574 Such parties, usually on a slightly smaller scale, also can simply occur when another family happens to drop by on an afternoon to visit or stay overnight, if there is a respect-
[235] able beer supply on hand. In the latter case, when the party is unplanned, a chicken or two may be killed for meat, since the host may not have wild game meat immediately on hand.
[273] Planned parties occur when chonta palm fruit is harvested
[752] and made into beer, and also to celebrate when someone has survived snakebite.

527 After the visitors have been drinking and conversing for
534 a few hours, a few flutes and a monkey skin drum will be brought out, and a kind of "jam session" begins. Soon the
535 women put on snail shell dance belts, and the drinkers begin
527 to dance in pairs, males facing females. The woman hops up and down, her shell belt tinkling the rhythm, while her male partner steps back and forth or strolls casually around
[373] while beating the drum. As darkness falls, copal torches are lit, and the party often continues until the middle of the night
533 or early morning. As the pairs of men and women dance
535 opposite each other, they sing in a kind of counterpoint,
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000 dwell south of the present Ecuadorian border, which prevented the author from visiting them and making a field comparison.

[114] The Achuara, whom the author did visit, are frequently confused with the Jivaro in the literature and also are commonly included in the latter term by Ecuadorians who are not familiar with the distinctions between the two tribes or dialect groups. Salient cultural features that distinguish the Achuara from the Jivaro include the following: permanent matrilocality; weaving is done by the women; the women wear a topless skirt rather than a dress over one shoulder; the men's kilt is predominantly white rather than reddish-brown; two doors are commonly located in the women's end of the house; a stockade may be built outside the house in times of heightened hostilities, at other times houses often have no walls at all. The [171] permanent matrilocality results in household populations considerably in excess of those normally found among the Jivaro, which has contributed to contradictions in the literature by explorers and others who were unaware, in fact, that they were among the Achuara.

[127] 13. Cieza de León, 1943, pp. 295–96; González Suárez, 1890, p. 54. Many of the sources cited by Stirling, 1938, in his compilation of historical materials, are not utilized here because they actually refer to Jivaroan groups other than the Jivaro proper (*untsuri huará*).

14. Jiménez de la Espada, 1965, Tomo 4, pp. 174–77.

[231] [235] 15. It was probably at about this time that the Jivaro initially obtained chickens and pigs. The presence of pigs among the Jivaro is first definitely reported in 1683 by Lucero, 1892, p. 37. However, records are so fragmentary that it seems safe to assume that this report could have followed the actual introduction by a century or longer.

[135] 16. Velasco, 1842, p. 151; Lucero, 1892, p. 33. The present writer is inclined to place Sevilla del Oro on the middle Río Upano (the Sucúa-Huambi area), because significant placer gold deposits do not occur on the upper portion of the river and because early reports of its latitude seem more consistent with such a location.

17. Jiménez de la Espada, 1897, p. 45. Translated by the author.

18. Velasco, 1842, p. 153; and n.d., p. 97.

19. Translated by the author from Velasco, 1842, pp. 153–57.

20. Lucero, 1892, p. 34.

21. Accounts of some of these ill-fated attempts may be found in Velasco, n.d., pp. 105–7, 203, 209–10, 286–288; and in Velasco, 1842, pp. 158–60.

22. Jiménez de la Espada, 1897, pp. 43–44.

23. Macabeo oral histories. Cf. also Barrueco, n.d.

24. Oral history provided by elderly Macabeos and Jivaro; Compte, 1885, p. 56; Vacas Galindo, 1895, p. 49; Villavicencio, 1858, pp. 366, 420–21.

25. From oral histories given by elderly Jivaro.

26. E.g., Bollaert, 1863.

27. Anonymous, 1952, p. 30. During the 1870's, the population of Macas was estimated to be 300 (Reiss, 1880, p. 329).